AL**RISALAH** 4



THE BALANCED NATION

"Thus have We made of you a nation justly balanced, that you may be witnesses over the people and the Messenger a witness over yourselves."

al-Baqarah : 143



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EDITORS NOTE

All praise is due to Allāh Who has elevated the heavens and has set in place the Mīzān "In order that you may not transgress the Mīzān." [Ar-Rahmān: 8].

We thank and praise Him for not only enabling us to publish the 4th edition of Al-Risalah Magazine, but also for including us among the Ummah of Muhammad ﷺ, the best nation about whom He says: "Thus We have made you a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger be a witness over you." [Al-Baqarah: 143]

The Arabic word 'Mīzān', the literal meaning of which is 'balance' or 'scale', in the above quoted verse refers to the justice upon which Allāh has established the heavens and the earth, and with which He has commanded mankind to maintain. Thus Imām ibn Kathīr (ra) says: "And His statement (And the heaven He has raised high, and He has set up the Mīzān) [Ar-Rahmān: 7], means justice - as He states in another verse: (Indeed, We have sent Our Messengers with clear proofs, and sent down with them the Book and the Mīzān that mankind may keep up justice) [Al-Hadīd: 57]." [Tafsīr Ibn Kathīr]

The Muslim Ummah is, therefore, a just nation that seeks to maintain the balance between extremism and negligence. It is the nation that adheres to the straight path and therefore refrains from the Sunnah of the Khawārij and the Manhaj of the Murji'ah. Islām teaches us to avoid the excesses and short-comings that others fell into and to always speak the truth even if it is against ourselves.

Sadly, however, some of those who profess Islām and who claim to be its representatives have failed to maintain the balance and observe the justice that is the means to establish unity and universal peace. Such individuals, groups, organisations, and institutions have deviated from the teachings of the noble Prophet ﷺ and have thus fallen into one extreme or the other.

This imbalance inevitably has resulted in the violation of not only the rights of the creation, but also a total disregard for the Rights of the Almighty Creator. Hence, polytheism, misguidance, injustice, immorality, and bloodshed have become the order of the day even in societies wherein those who identify themselves as Muslims are the majority.

The reformation of such societies, institutions, organisations, groups and individuals can only be realised by returning to the Sunnah of the Prophet ﷺ, his Manhaj, and his path, all of which is contained in the Book of Allāh. He says: "Indeed We have sent Our Messengers with the clear proofs and have revealed to them the Scriptures and the Mīzān that mankind may keep up justice. [Al-Hadīd: 25]. In commenting on this noble verse, Shaykhul Islām ibn Taymiyyah (ra) says, "Therefore, the purpose for sending the Messengers and revealing the Books is so that mankind may keep up justice, regarding Allāh's Rights, as well as the rights of His creation."

Edition four of Al-Risalah Magazine aims to highlight some of the extremes that some have fallen into, as well as to inspire and incite the believers to respond to the call of their Lord, Who says: "O you who believe! Stand out firmly for Allāh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just, that is nearer to Taqwā; and have Taqwā of Allāh. Verily, Allāh is Well-Acquainted with what you do." [Al-Mā'idah: 8]

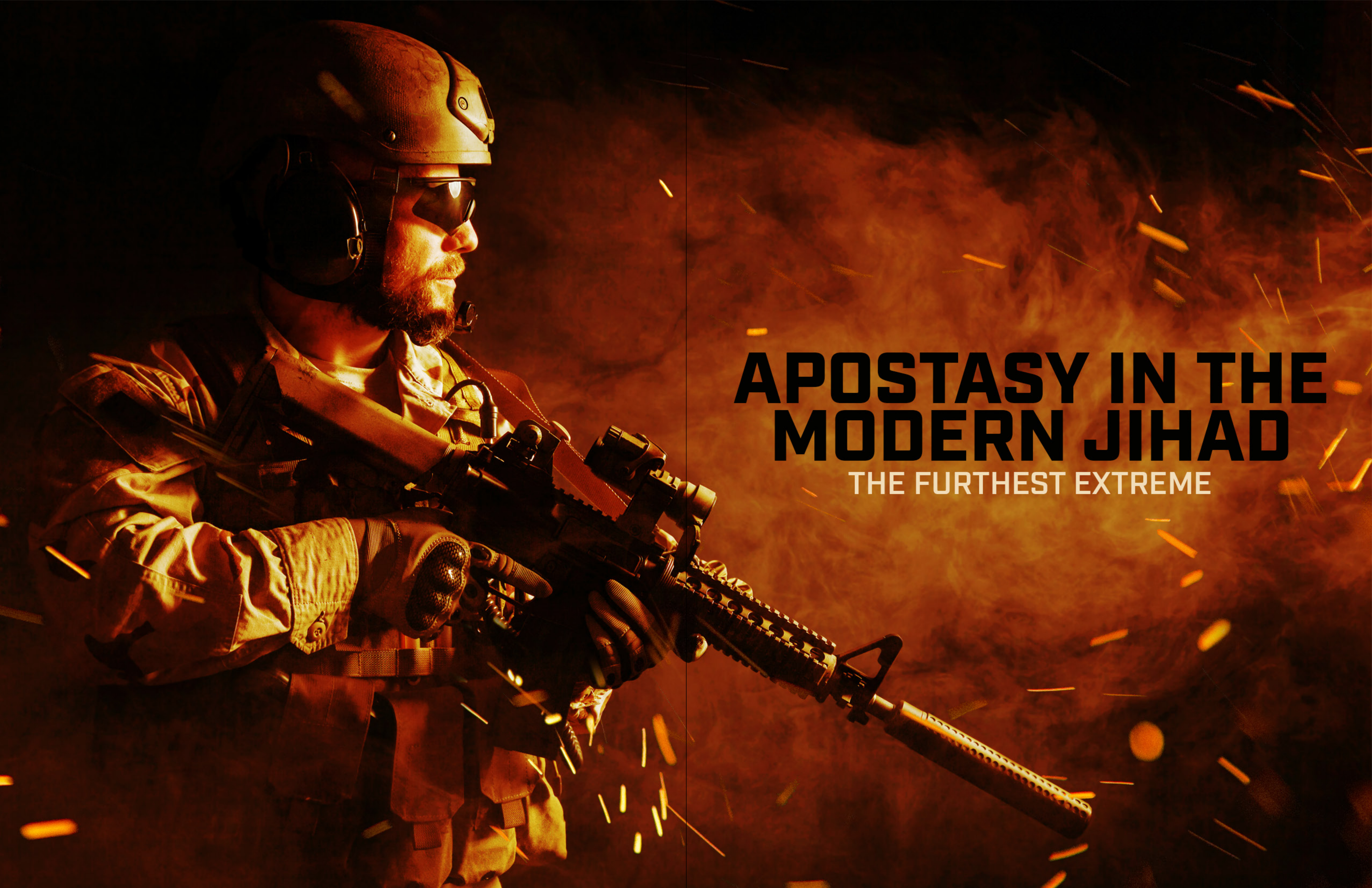
We thank and praise Allāh and implore Him Alone to allow this issue to bring benefit to the Ummah and to accept it from us all as a good deed, āmīn
Abū Hudhayfah

[The Editor of Al-Risalah Magazine]



ABU ABDULLAH (ABU AFGHAN) AL MUHAJIR
MAY ALLAH ACCEPT HIM

"Among the believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations [i.e. have been martyred], and some of them are still waiting, but they have never changed [i.e.they never proved treacherous to their covenant which they concluded with Allah] in the least."
AL-AHZAB: 23



APOSTASY IN THE MODERN JIHAD

THE FURTHEST EXTREME

The Muslim Ummah has been struck by a calamity, the ripple effects of which are felt throughout the world. From Afghanistan to Somalia, and from Somalia to Yemen the Muslims are subjected to the brutal aggression of the forces of Kufr.

In Iraq the bloodthirsty Rãfidah militias and death squads, supported by the US and its allies, continue to unleash untold horrors against the Sunni population. The Russian army, in cohorts with the oppressive Alawi regime of Bashar Al-Assad and his Iranian backers, continue to massacre the Muslims of Syria, innocent men, women and children whose cry is … **"Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?" [An-Nisã': 75]**

Jihãd in the Cause of Allãh ﷻ is the only means through which the aggression of these criminals can be repelled, thus Imãm Al-Qutub (ra) commented on this verse stating that "Allãh made Jihãd compulsory in order to elevate His Word, make His religion victorious, and to liberate the weak believers from among His slaves, even if that involves the loss of lives. To free the (Muslim) prisoners is obligatory upon the Muslim community, either by fighting or by (paying the) ransom."

It is during the times of calamity that the true nature of people is revealed, and it is in the fields of Jihãd that the sincere believer is distinguished from the evil hypocrite. Indeed, **"Allãh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good." [Ali 'Imrãn: 179]** Meaning, He allows a calamity to happen, and during this calamity His friend becomes known and His enemy exposed, the patient believer recognized and the sinful hypocrite revealed. [Tafsir Ibn Kathir] Commenting on the same verse Qatadah said, "He distinguished between them in Jihãd and Hijrah."

The calamity that has befallen the people of Shãm has exposed the hypocrisy and Kufr of a number of groups that profess Islãm and who claim to be fighting under its banner on behalf of its people. They are those about whom Allãh ﷻ said "They enjoin what is wrong and forbid what is right." [At-Tawbah: 67] Thus they fight under the banner of democracy and secularism and denounce those who strive for the implementation of the divine Shari'ah. And since **"They wish you would disbelieve as they have disbelieved so you would be alike" [An-Nisã': 89]** they call the Muslims of Syria to join and support them in their acts of apostasy.

Professing Islãm on one hand while fighting under the banner of Kufr on the other, these apostate groups give their allegiance to the enemies of Islãm and its people, namely the US and its allies, and thus enjoy their aid and support. Indeed, "They try to deceive Allãh and those who believe, while they only deceive themselves, and perceive (it) not!" [Al-Baqarah: 9] Such groups have fallen into apostasy from two angles, both of which were mentioned by Shaykh Muhammad ibn 'Abdil-Wahhab as nullifiers of Islãm:

1.The belief that the guidance of someone other than the Prophet ﷺ is more perfect than his guidance; or that the ruling of other than the Prophet ﷺ is better than his ruling; [or the permissibility of accepting the ruling from other than what Allah has revealed].

Thus, any group that fights under the banner of democracy and secularism has fallen into apostasy, as democracy is "the rule (governance) of the people, for the people, by the people", the implication of which is that in a democratic society the people themselves are the ultimate source of legislation and governance, as opposed to Allãh ﷻ.

Democracy is therefore a system of Tughyãn (transgression); hence it is compulsory upon every Muslim to disbelieve in it and to reject it, as the High Most says: **"Have you not seen those who claim that they believe in that which was revealed to you, and that which was sent down before you? They wish to refer to at-Tãghūt for judgment while they have been ordered to disbelieve in it. But Shaytãn wishes to lead them far astray." [An-Nisã': 60]**

This verse indicates that referring to the Tãghūt for judgement is an act that nullifies Īmãn and contradicts it, hence Īmãn is not sound except by disbelieving in Tãghūt and abandoning referring to it for judgment.

Moreover, Allãh ﷻ declares whoever fights on behalf of the Tãghūt as disbelievers, as is clear from His statement: **"Those who believe, fight in the Cause of Allãh, and those who disbelieve fight in the cause of at-Taghūt. So fight you against the friends of Shaytãn. Ever feeble indeed is the plot of Shaytãn." [An-Nisã': 76]** The Kufr and apostasy of any group that fights under the banner of democracy and secularism is thus clear.

2. Backing or supporting the polytheists and aiding them against the Muslims. The evidence of this is the Saying of Allah, the Most High: **"O you who have believed, do not take the Jews and the Christians as allies. They are allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them." {Mã'idah: 51}**

This act of apostasy occurs as a result of accepting 'help' and 'assistance' from the Kuffãr to oppose those from among the Muslims who are deemed to be 'Islãmic extremists'. They are those referred to by the former Prime Minister of Britain Tony Blair as 'the fringe' that must be fought and destroyed, as "it is hard to envisage compromise with such people. They have no reasonable demands upon which we can negotiate. This is not like Irish Republicanism." [The Way Ahead]


▪ Ahmad Shah Mas'ud

The West and its allies seek to destroy any group that fights to establish the Islãmic Sharī'ah, using both direct and indirect means. Aiding and supporting groups that they consider to be 'moderate Muslims' to fight against those labelled 'extremists' is just one of the methods employed by these enemies of Islãm in order to achieve this aim.

The divine texts are replete with evidence indicating the apostasy of the Muslim who allies himself with the Kuffãr and aids them against the Muslims. Shaykh ibn Baz said in his Fatawã (1/274) that *"The scholars of Islãm have gathered in agreement (Ijma') that the one who assists the Kuffãr against the Muslims and helps them with any type of assistance, then he is a Kãfir like them. As Allah the Most High said:* **… whoever is an ally to them among you - then indeed, he is [one] of them."**

Contemporary history provides a number of examples of such acts of apostasy occurring in the lands of Jihãd. For instance, during the Soviet-Afghan Jihãd, Muslims that were part of the former communist government chose to remain on the side of the communists when the Jihãd started. Subsequently, they fought the Mujãhidīn alongside the Russian communist invaders.

Likewise, when the Taliban rose to power there were those who sided with Ahmad Shãh Mas'ud and fought against the Sharī'ah. They became known as the 'Northern Alliance', joining forces with the US-led coalition that invaded Afghanistan in late 2001.

In Chechnya, after fighting against the atheist Russians during the First Chechen war (1994-1996), Akhmad Kadyrov switched sides and joined the Russians in 1999 at the beginning of the Second Chechen War (1999-2009). The Russians thereafter rewarded his treachery, and appointed him as president of Chechnya. He was assassinated by the Mujãhidīn in 2004 was succeeded by his son Ramazan Kadyrov, who formerly led his father's militias. He then proceeded to assist the Russians in their relentless war against the Mujãhidīn and their families. He has been reported as stating he is willing to send Chechen troops to Syria, in support the Nusayrī regime

Unfortunately, such examples are present in the Syrian Jihãd. Backed by international donors, some FSA groups fight in order to establish a democratic state while others have effectively switched sides, allying themselves with the US-backed Kurdish-led Syrian Democratic Forces (SDF), who are open allies of the Nusayrī regime, and which was instrumental in the besiegement of Aleppo city. From among these factions are those that primarily fight against the Muslims in North Eastern Syria on the orders of the US. Some, on the other hand, have joined the US-backed Turkish-led Euphrates Shield operation against ISIS.



■ Turkish backed FSA fighter

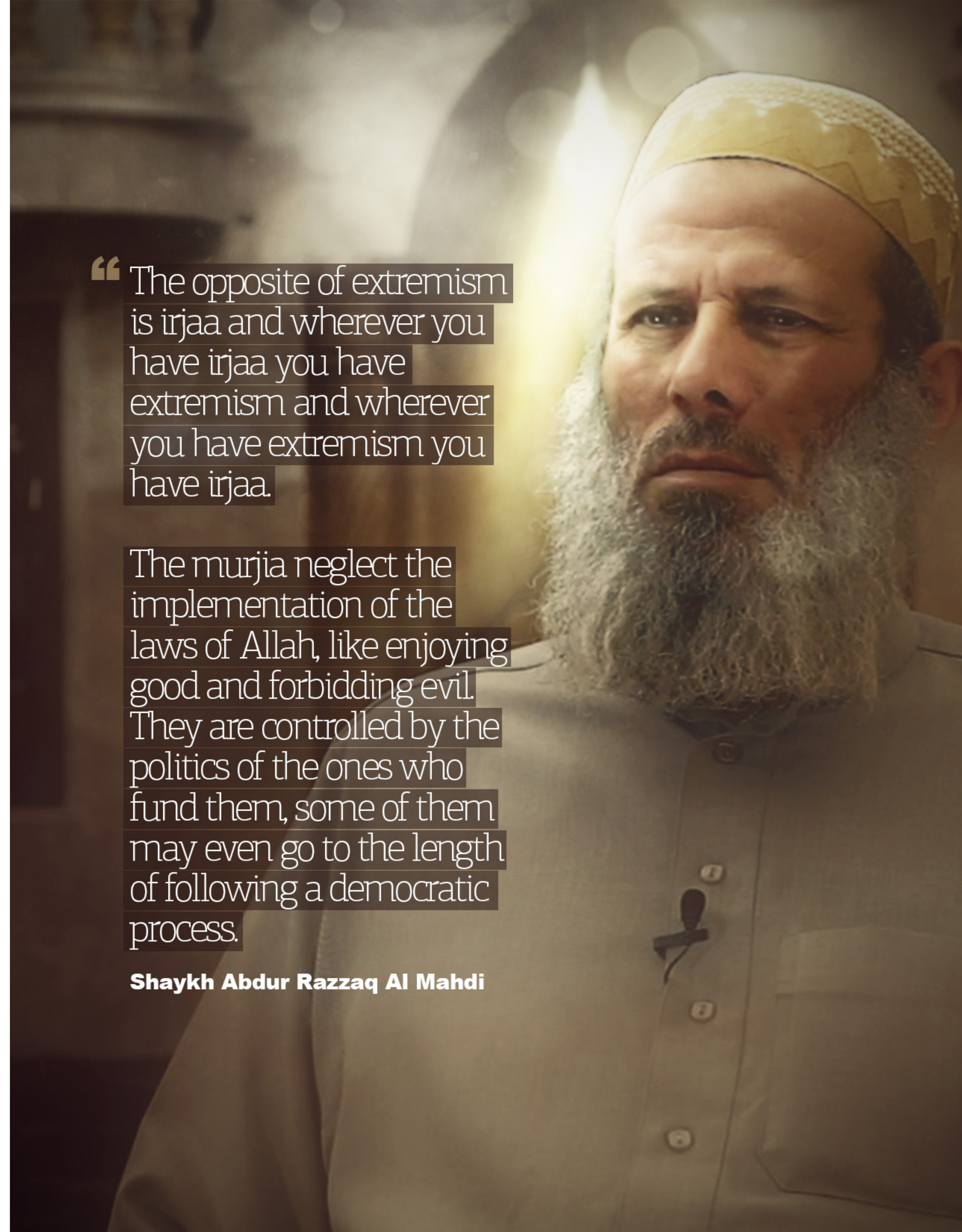
There is no sin that one can commit, after his Islām, than to turn back from this blessed religion. Although Jihād is the greatest deed after Imān it does not grant those who carry arms under its banner an excuse to commit acts of apostasy. Rather, Allāh ﷻ states that **"whoever of you reverts from his religion and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire; they will abide therein eternally." [Al-Baqarah: 217]**

Thus Allāh ﷻ does not accept the 'Jihād' of the apostates as He states that "their deeds have become worthless in this world and the Hereafter".
Allāh ﷻ has informed the believers that the Kuffār wage a relentless war of aggression against them, stating that they **"will continue to fight you until they turn you back from your religion if they are able." [Al-Baqarah: 217].** Sayyid Qutb (ra) comments in his Tafsir: "This campaign never abates or relaxes. Fresh impetus is added at every stage, and greater resources are deployed whenever deemed necessary." The apostates are an important weapon in the Kāfir's arsenal, as he utilises them to fight against the Mujahid, in an effort to prevent the establishment of Allāh's religion.

The harm that these renegades cause is tremendous, due to the fact that they don the garments of Islām and thus enjoy support from Muslims who have, unsuspectingly, been deceived by their lies. However, Allāh ﷻ has provided the believers with a perfect solution, one that serves to cleanse their ranks from the scourge of the apostates. He ﷻ says: **" … if they turn away, then seize them and kill them wherever you find them and take not from among them any ally or helper." [An-Nisa: 89]** The noble Prophet of Islām ﷺ also said: *"Whoever changes his religion (from Islām), kill him." [Sahih al-Bukhari].*

The apostate groups are thus faced with one option, if they are to save themselves from the swords of the believers, **"… And the punishment of the Hereafter is more severe and more enduring." [Tā Hā: 127]**, and that is to repent and return to the fold of Islām, by disbelieving in and rejecting the religion of the Kuffār (democracy and secularism) and desisting from aiding them against the Mujāhidīn and the Muslims whose religion and honour they fight to defend.

"But if they repent, perform the prayer and give the Zakāh, then they are your brethren in religion. (In this way) We explain the Verses in detail for a people who know." [At-Tawbah: 11]





INSPIRE THE BELIEVERS

THE STORY OF A MUSLIM PHYSICIAN

﴾...and if anyone saved a life, it would be as if he saved the life of all mankind.﴿

{Al-Mā'idah: 32}

From among the aims and objectives of the divine Sharī'ah is the preservation of the slave's life, thus the noble Prophet ﷺ said "All of the Muslim is Harām upon the Muslim, his blood, his wealth and his honour" (Muslim: 2564).

It is for this purpose that Qisās (the law of equality in punishments) has been prescribed and it is one of the reasons Jihād in the Cause of Allāh ﷻ has been ordained. However, besides capital punishment and waging war against the transgressors, there are other means through which the lives of the slaves can be preserved.

One such method is through medical science. It is thus a communal obligation binding upon the Muslim community to acquire knowledge of and to practise the art of medicine. Indeed, the medical doctor is a vital asset to the Muslim Ummah and his skills are greatly required in the lands of Jihād in order to save the lives of the Mujahidin, and due to the large number of civilian casualties that are a direct result of the enemy's aggression.

Sadly, however, few are those skilled in this field who have sought to thank Allāh ﷻ for the knowledge with which He has blessed them, by coming to the lands of Jihād in order to aid and assist the Mujahidin and the Muslim population for whose lives they fight to defend. Hence, Ar-Risālah is proud to present the story of a Muslim doctor who has migrated from Europe in order to offer his skills to the Mujahidin and the Muslims of Ash-Shām.

Dr Ahmed says: While living my comfortable life in Europe I began to take notice of the reports circulating in the media, which highlighted the severe shortage of doctors in Syria where death and suffering has become a way of life for the Muslims of that land. As a qualified doctor, I sought the Islāmic ruling regarding the rights that the suffering and neglected Muslims of Syria had over me. I was informed by the scholars I consulted that the lack of qualified doctors made it compulsory upon me and others like me, to travel to Syria so that we could begin to fulfil that all too painful void.

Indeed, this is considered as a religious duty binding upon me, in addition to the fact that Jihād is now an individual obligation, as the Muslims in Syria are in dire need of surgeons, doctors, nurses, and other skilled professionals. Besides the fact that the West is not in need of Muslim medical professionals, as a member of the Islāmic community the Muslims have more right to my skills than those who are antagonistic towards Islām.

The sin of remaining in Europe when thousands of Muslims in places such as Shām, Iraq, Afghanistan, Somalia, Yemen, and many other lands are in dire need of these lifesaving skills was indeed too great a burden for me to carry. It is so unfortunate that the skilled doctors who were present in Syria, one by one all turned their backs on their obligations towards Allāh and the Muslims. They ran away for a 'better life' in Europe – something for which they will be questioned about on the Day of Reckoning.

Allāh ﷻ has blessed me by allowing me to obtain this knowledge, so I knew I had to serve my Lord and strive to repay this tremendous debt for the favour He has bestowed upon me by using these skills to help the people of this blessed land. Turning my back on my brothers and sisters while they are being subjected to such horrors is not only an expression of ingratitude to my Lord, but is also a sign of hypocrisy, as is evident from Allāh's statement:

"And of them are some who made a covenant with Allāh (saying): 'If He bestowed on us of His bounty we will verily give charity and will be certainly among the righteous'. Then when He gave them of His bounty they became stingy and turned away, averse. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant) with Allāh which they had promised Him and because they used to tell lies." [At-Tawbah: 75-77] Thus I could not neglect my duty to serve the Ummah.

I work in an area in which the Syrian and Russian warplanes usually begin their air strikes in the afternoon, so we try to make sure that we are prepared around these times. When there is an airstrike we expect to receive a minimum of thirty casualties, yet we only have the capacity to handle six emergency cases at a time.



Whenever we hear the sound of an airstrike we rush to the emergency department and prepare for the worst. In some areas there are dozens of airstrikes daily, all of which are in densely populated residential areas. Sometimes, however, the figure can reach as high as fifty to seventy airstrikes in one area in just one day, especially in areas like Aleppo. You could not even begin to imagine the devastation and carnage that result from such savage tactics; there are too many stories all of which are too horrific and heart-breaking to narrate.

Access to qualified and trained medical staff and medical equipment remains even more challenging day by day. Because of the shortages we face, I have to study different specialities; one day I have to act like general surgeon, the next I have to act like a paediatric consultant, the next I am attempting to be a cardiologist. We just do not have such qualified physicians; however, this is just 'life' for the forgotten Muslims of Syria. Al-Hamdulillāh, we have a team of brothers who really try their best, but sadly none of these brothers are qualified. Hence, we (the few who are qualified) try to train as many people as we can and then put our trust in Allāh ﷻ and leave our affairs to Him, the Almighty and All-Wise.

By Allāh, the vast majority of casualties that I have witnessed are women and children. Such transgression is a general policy that Assad and his Russian accomplices have adopted against the defenceless Muslims of Syria. By indiscriminately targeting women, children, and the elderly, these criminals hope to turn the population against their own fathers, sons, and brothers who wage Jihād against the forces of tyranny and oppression; however, *"they planned, and (also) Allāh planned. And Allāh is the best of planners."* [Ali 'Imran: 54] Indeed, *"those who disbelieve spend their wealth to avert [people] from the way of Allāh. So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved - unto Hell they will be gathered."* [Al-Anfāl: 36]



A hospital in Aleppo

"Perhaps you might be asleep while the doors of Heaven are knocking with tens of suplications for you by a poor person you aided or a sad person you made happy or a distressed person you brought relief to. Therefore, do not underestimate doing good at all."

Ibnul Qayyim

ALRISALAH



Basheer Ibn Alkhusaasiyah (ra) came to the Prophet ﷺ pledging an oath of allegiance to him that he would implement all the Islamic duties except for zakaah (almsgiving) and jihad.

He said to the prophet ﷺ ... "as for jihad, I am a coward, I fear that my soul becomes frightened when the battle comes and that I flee from the battlefield making the wrath of Allah fall upon me".

So the prophet ﷺ said to him.. " O Basheer, no charity and no Jihad? With what will you enter paradise?".

Reported by Imam Ahmed in his Musnad (4/224) and declared sahih by Al-Haakim, Al-Zahabi and Al-Haithami.



A MESSAGE FROM NIGERIA

All praise is to Allāh, the Patron of the righteous, the Helper of the oppressed, the One Who leads the disbelievers progressively towards their deserved punishment. May prayers and peace be upon the leader of the Mujāhidīn, our Prophet Muhammad, and upon his family, his companions from among the Muhājirīn and Ansār, and those that follow them and adopt their method until the Day of Judgement. To proceed:

The situation of our Muslim Ummah and its painful reality is not hidden from you. The nations have gathered against it from all directions, due to Muslims neglecting their religion: fighting against their enemies, and "... no (group of) people ever abandoned Jihād except that they were humiliated". The situation in our land (Nigeria) does not differ from the circumstances (prevalent) in the rest of the occupied Muslim lands, where the Muslims (are made to) taste two types of bitterness: barbaric aggression from the spiteful Christians, and systematic oppression (committed against them) by the oppressive, disbelieving, wicked rulers, after the Muslims had been the possessors of power, authority, high rank and leadership.

Under the emirate of the Mujāhid Shaykh Uthmān bn Foudi (ra) – which is not far behind us – the Muslim was respected, honoured, and (able to) rise his head in pride. An era during which the (Islamic) Sharī'ah was the (source of) legislation, the Qur'ān was the constitution, and the pure Sunnah was the criterion, and so the people lived in safety and security. (People continued to live in this manner) until the British occupiers came, causing havoc (and creating disaster) in the land. Thus they killed the righteous, devout and pious scholars who refused to submit to them, the Islamic Sharī'ah was suspended and substituted for man-made laws. Indeed, heinous were their actions.

With the force of iron and fire, these man-made laws, which consist of old folktales, philosophical theories, and secular ideas, continue to be imposed upon the Muslims who rejected and hated them, as a result of the sound ideas they possessed, the origin of which is the Islamic texts. However, after a long period of time had passed, their creed changed and confusion crept into their thoughts.

As a result of that, they were subjected to calamities and catastrophes at the hands of the spiteful crusaders, alongside the direct and organized conspiring of the Nigerian government, which adopted democracy as its system of governance and way (of life) and its funding from national and international Christian missionary organizations such as the Christian Association of Nigeria (CAN), in order to commit the worst massacres almost daily against our Muslim Ummah. This matter has become clear for all to see, with the examples being innumerous.

Such is the (sad) state of the Muslims since the collapse of the Islamic Emirate of our grandfather, the revivalist Shaykh Uthmān bn Foudi (ra). Then Allāh guided a small number of Mujāhidīn from among the tribes, whose who would fight in the Path of Allāh against those who disbelieve in Allāh without fearing the blame of the blamers. This despite their small numbers and meager equipment and weaponry, their great weakness, inability and incapacity, as well as the lack of support (for them) from the scholars, doctors, and others from among those of whom our blessed Jihād is in need.

Thus, they continued on their path under the leadership of the Mujāhid brother Abū Abdir-Rahmān Muhammad Ali al-Barnawi (ra), after his Shaykh and mentor Abū al-Bara al-Dourawi resigned from performing Jihād and reclined to the Dunyā. This was in spite of his striving and exerting much effort to establish a strong (and solid) foundation for Jihād, and reviving the concept thereof in the hearts of our Muslim youth here (in Nigeria) with help and funding from members of al-Qā'idah residing in the Arabian Peninsula (May Allāh reward them with good). This is after the traces of Jihād had been wiped out (from Nigeria) for more than two hundred years; however, it is extremely regrettable that such financial support fell into the hands of people who were opposed to Mujāhidīn.

Such was the result of Abū al-Bara abandoning the truth and inclining towards (his) whims, and his fleeing to Saudi Arabia out of fear of being arrested at that time. These people still roam around in the lands enjoying that immense wealth (that was initially intended to help and support the Jihād in Nigeria). We seek refuge in Allāh from loss (and destruction). All of this occurred after the events of September 11. Despite this setback, the youth continued on the path of Jihād in the Cause of Allāh until their Amīr, the Mujāhid brother Muhammad Ali, along with a number of his brave followers, was killed (may Allah accept them all) by pro-government vigilantes.

Thereafter, the (Mujahid) Youth retreated and dispersed throughout the various (Nigerian) cities, with some of them continuing to call the people to Tawhīd while others migrated to join the Algerian brothers in the desert. Some, however, allowed fear to gradually overwhelm their hearts, but for most they were always thinking about pleasing their Lord, they did not lose heart due to what had afflicted them in the path of Allāh, nor did they weaken or submit to the forces of Kufr and Tughyān. Indeed, they followed the example of those described in Allāh's statement: *"And many a Prophet fought and along with him many Ribbiyyūn (pious and brave scholars). But they never lost heart for that which befall them in Allāh's way, nor did nor they weaken nor degrade themselves. And Allah loves the patient." [Ālī Imrān: 146]*

While they were in this state, Allāh aided and supported them with the emergence of Shaykh Muhammad Yusuf (ra)'s Da'wah. He was previously a follower of the Mujāhid brother, Muhammad Ali (May Allāh accept them both); hence the brothers joined him and pledged their allegiance to hear and obey him in good, exerting all they were able to aid and support him upon the truth to which he called.
Thus the true call, built upon the sound creed and the pure methodology, continued and things were progressing excellently at that time. Shaykh Muhammad Yūsuf (ra) was arrested numerous times during this period, on the basis of false allegations. The general affairs of the Muslims, the Mujāhidīn in particular, were of great concern to him. He strove ardently to unite the ranks of the Mujāhidīn upon the truth, and condemned disunity, feuds, and bigotry, following in the footsteps of his former Amīr, the ascetic brother Muhammad Ali (ra). Such is what we have seen and witnessed from him with our own eyes, and Allāh knows best about him.

The Shaykh continued on this path until the Nigerian regime allowed its troops to attack a funeral procession,

which was attended by the Mujāhidīn, shooting and wounding a number of the Shaykh's followers. Subsequently, the Taghut besieged and then stormed the Masjid which served as a base for the soldiers of Tawhīd. These enemies of Islām killed more than a thousand Muslims, during this tragic event of 2009, and eventually extra-judicially executed the Shaykh in public. Many of those killed were from among the best of the monotheistic followers of the Shaykh, may Allāh have mercy upon and accept them all.


Shaykh Muhammad Yūsuf.

THE CHANGE

Due to being appointed to manage some important affairs during the lifetime of Shaykh Muhammad Yūsuf (ra), Abū Bakr Ash-Shekau was elected by the Shūrā council to succeed the Shaykh and assume the post of Amīr of the Jamā'ah. Thus we continued on the path of Tawhīd and Jihād for almost a year, before dangerous deviations in creed and methodology began to appear from Abū Bakr al-Shekau and some of his followers. They transgressed in regards to the being excused due to ignorance, declaring the entire Muslim population disbelievers on the basis that they had not realized the first part of the word of Tawhīd: disbelief in Tāghūt, as their children still attended government schools and they and because they participated in democratic elections.

The result of this was an evil outcome. They made permissible the wealth and sanctities of the Muslims, and initiated a campaign of indiscriminate shedding of Muslim blood, and there is no power or might except by Allāh. They attributed lies and fallacies to Allāh and His Messenger ﷺ with their wrong and false explanations of the divine texts. Such erroneous interpretations were not only written in books and recorded as audio speeches, rather they were to be translated into atrocities to be inflicted upon the Muslim communities in Nigeria.

The targeting of innocent Muslims in their homes and places of work was to become the norm. The indiscriminate killing of hundreds of Muslims and the violation of their wealth in "Futaskam" market in the province of Yoba, as well as the massacre of Muslims in the fish market of "Baqa Station" in the province of Borno, are just two examples of the atrocities Shekau's group have committed against the Ummah. Their false interpretation of the divine texts drove them to open fire indiscriminately on the innocent people of Dambu in the province of Bornu. Dozens of people were unjustly killed in this incident on the basis of vague information, the likes of which does not justify the shedding of Muslim blood. Indeed, we absolve ourselves, in front of Allāh, from their acts of transgression.

In accordance with the guidance of the Prophet ﷺ, *"help your brother whether he is an oppressor or oppressed" [Sahīh al-Bukhārī: 6952]*, we exerted great effort trying to rectify Abū Bakr ash-Shekau; advising him privately prior to this matter becoming known among the rest of the Mujāhidīn. However, along with his followers he refused to be corrected, insisted on his opinion, and persisted in spilling the blood of the Muslims. He adopted an attitude of arrogance and behaved as if he were the most knowledgeable of the creation in regards to Islamic doctrine.

Shekau's misguidance included the belief that he was the general Amīr of the Muslims, and as such he viewed pledging allegiance to him as mandatory upon the Muslims of Nigeria and considered those who chose to leave his group to be apostates. Thus, he made permissible the blood and wealth of all those who rejected or opposed him and issued harsh orders, the violation of which led to severe punishments.

Due to such misguidance and acts of transgression against the Ummah, we understand it to be obligatory upon us to separate from Shekau's group Jama'at Ahl-ul-Sunnah lil-Da'awah wal-Jihād, more commonly known as "Boko Haram", and refrain from aiding them in planting a misguided and dangerous creed in the hearts of the Mujāhidīn, as such will hinder our great and noble cause.

Thus, the experienced brothers from the scholars and commanders decided to establish a new group whose beliefs are founded upon the methodology of Ahl-ul-Sunnah wal–Jammah, which is derived from the Book of Allāh and the authentic Sunnah of his Messenger ﷺ.

Before the announcement of this new group, the students of knowledge from among the brothers did a great job writing its mission statement, making clear therein our creed, methodology and our noble aims and objectives. This was in order to prevent what had appeared from Shekau of dangerous deviations in creed and methodology, as well as his acts of transgression against the Ummah, being repeated a second time.

After the writing of our mission statement, in 2012 we named the group "Jamā'ah Ansārul-Muslimīn Fī Bilādis-Sūdān", after consulting the Algerian brothers in the Sahara, may Allāh reward them with good. We categorically declare that we are not Jamā'ah Ahl-ul-Sunnah for Da'awah and Jihād (Boko Haram) nor are we with their Amīr Abū Bakr ash-Shekau. We do not agree with their Khārijī creed nor their strategy; rather, we absolve ourselves from their disgusting actions in front of Allāh, such acts that do not please any Muslim who harbors a sense of honour for this Ummah and who wishes it well.


Abū Bakr Ash-Shekau

He (Shekau) wrote a publication on this issue, titled "the Evidence from the Book and Sunnah regarding the permissibility of the blood of the one who leaves the Jamā'ah and the sayings of the scholars regarding that". By 'Jamā'ah' he means his Jamā'ah, and this became apparent when he began targeting the brothers who left his Jamā'ah and waited for calamities to befall them.

He even began killing the best of the Mujāhidīn from those who had memorized the Qur'ān in its entirety, and who were preservers of the Prophetic Ahādīth. Brothers such as Shaykh Muhammad I (ra), and before that the brother Khalid al-Barnawy (may Allāh free him and all Muslim prisoners) upon whom they opened fire while he was in his car; however, Allāh saved him from their plot.

Indeed, numerous brothers from among the Mujāhidīn were remorselessly killed, dozens of whom were accused of being "transgressors". Many of the Mujāhid youth were killed for no reason other than not pledging allegiance to "the Imām", and which Imām is that? Numerous Mujāhidīn were separated from their wives for "leaving the Jamā'ah", and which Jamā'ah?

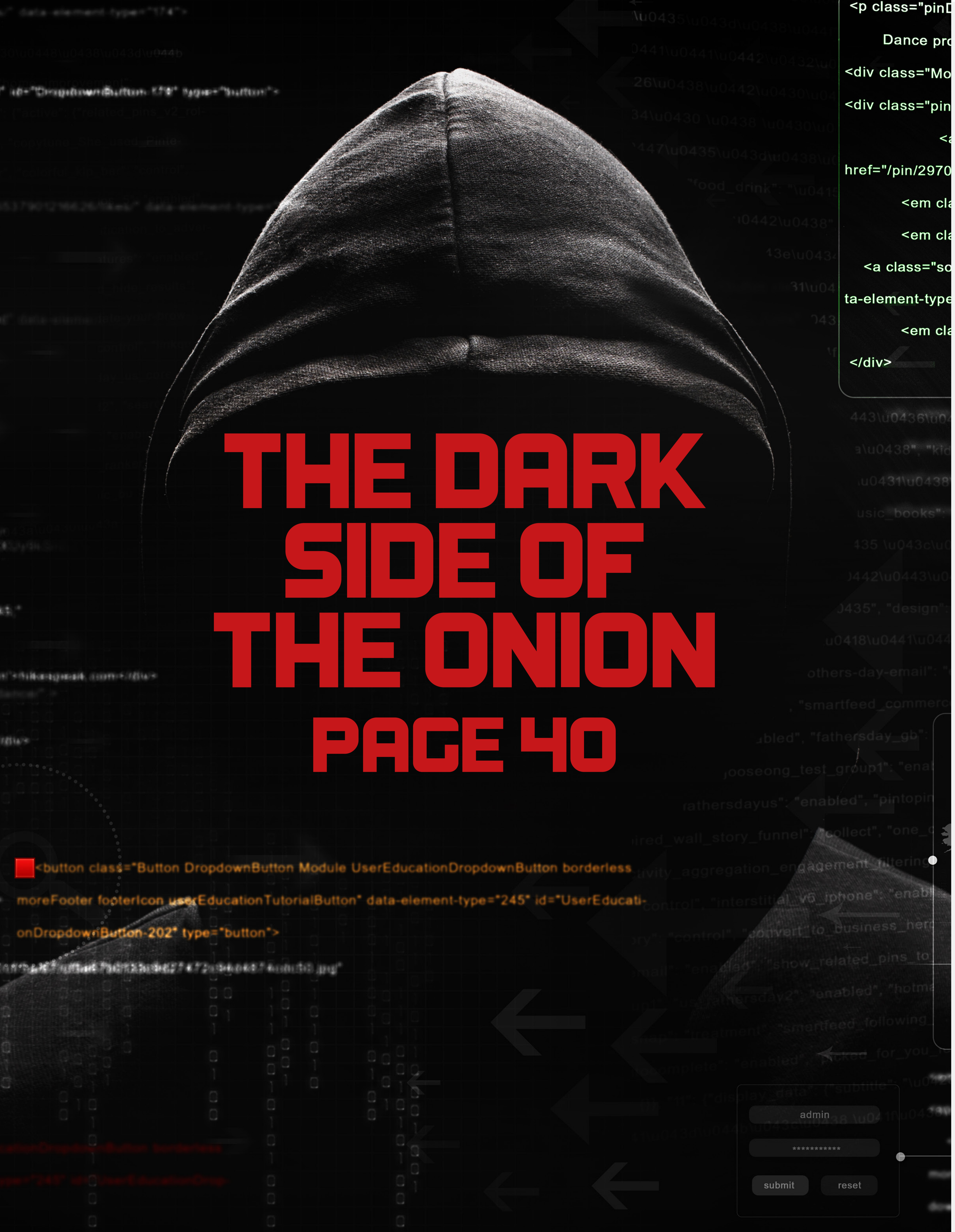
By the Lord of the Ka'ba, that is what we have seen and witnessed without the slightest exaggeration. Rather, they have committed more than what we have mentioned, that which the mind would find impossible to attribute to a Muslim who fears his Lord, let alone a Mujāhid, and that is exactly what happened. We had previously found acceptance between the general masses before they began committing these horrifying actions, like killing the Muslims, plundering their wealth, displacing them and capturing their women in the name of sabaya (female prisoners of war).

How awful is that, in the desert, causing many people to leave their homes as they flee from the khawārij and their oppression, heading to the city as refugees, as has been witnessed in media reports. It is Allāh whose Help is to be sought and upon Him we rely.

I ask Allāh, the Great and Majestic, to unite the hearts of the Mujāhidīn, to unite their ranks, to unite their word upon the truth, to gather them around the most pious hearted man among them, to distance us, them and the Muslims from tribulations, the apparent and the hidden. Our final prayer is all praise is to Allāh, Lord of the Worlds, and may prayers and peace be upon our Prophet Muhammad, his family, and his companions.

Sheikh Abu Usamatul Ansary (may Allah protect him)

Amir Jama'atu Ansarul Muslimin fi Biladil Sudan
(Vanguard for the Protection of Muslims in Black Lands)



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﴿The example of those who spend their wealth in the way of Allah is like a seed which grows seven spikes; in each spike is a hundred grains. And Allah multiplies for whom He wills. And Allah is all- Encompassing and Knowing﴾

Surah Al Baqarah: 261

The Messenger of Allah ﷺ said: "Whoever spends in the path of Allah, it would be multiplied for them 700 times" (Tirmithi, Nasa'i , ibn Habbaan ,al-Hakim, Ahmad)



RUSSIA IN THE EYES OF THE MUSLIMS

And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to escape (from Allāh's punishment). [Al-Anfāl: 84]

History will testify to the horrors that the population of Aleppo have been subjected to over the last few years. In the last six months the forces of oppression intensified their assaults against the defenceless people of the city, with the Muslims of its eastern environs being completely besieged by the aggressors.

At the hands of the Syrian regime, the Iranians, the Russians, Hezbollah (the party of Shaytān), and the YPG (PKK), the besieged were subjected to a relentless and indiscriminate bombing campaign and were gassed, systematically starved, and brutally murdered. Even after a so-called 'peace treaty' had been ratified by all sides, in which safe passage for all of the besieged (including the fighters) was granted, unarmed civilians were ordered off of the evacuation busses, robbed of their valuables, and extra-judicially executed in the streets by the pro-regime forces.

"How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection? [...] And it is they who are the transgressors." [At-Tawbah: 9-10]

Such was the suffering and fear in the city that, prior to the regime's final assault against the innocent, on numerous occasions the Muslims of Aleppo sought legal rulings from the scholars about the permissibility for husbands to kill their wives, and single women to commit suicide hoping to avoid the horrors that awaited them at the hands of the animals who claimed to be the 'legitimate' government that was fighting against 'terrorists'.

Like their brothers and sisters in other war torn countries, the Muslims of Syria have become accustomed to the deafening silence of the so-called international community, most notably the Arab states, during this period of indescribable suffering and oppression. Despite boasting militaries and air forces upon which vast amounts of wealth are spent[1], the so-called Muslim states did nothing to come to the aid of the oppressed Muslims of Aleppo.



As the tragedy in Aleppo unfolded, Russia remained as committed as ever to aiding the Syrian regime and her allies as they continued their massacre of the innocent Muslims of Aleppo, while arrogantly denying any wrongdoing on their part.



Their arrogance reached its peak, as they believed that their on-going transgressions against the Muslims in the Caucasus region and Syria would go unaccounted for. To the extent that they felt secure walking around freely in the lands of the very people against whom they had transgressed. However, Allāh says: *"Consider not that Allāh is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror." [Ibrāhīm: 42].*

Indeed, the Muslim Ummah has not forgotten the atrocities committed against it by the atheistic Russian regime. It still nurses the wounds that they've inflicted upon her in Afghanistan, Chechnya, Dagestan, Georgia, and the Crimea. Syria is but another example of Russia's hatred and animosity it harbours towards Islām and its people. Allāh says, *"And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allāh's punishment)." [Al-Anfāl: 59]*

The Russians are not except from this divine decree, and therefore cannot and will not escape the punishment of the Most High, which can come directly from Allāh or on the hands of the very people against whom they have transgressed: the people of Islām. Truly, *"none knows the soldiers of your Lord but He." [Al-Muddaththir: 31]* Thus, the world was surprised when Allāh's punishment descended upon the filthy Russians at the hands of an unsuspected soldier from among their own ranks.

[1]In 2015, Saudi Arabia had the 3rd largest military budget in the world: spending $81.9 billion according to the International Institute for Strategic Studies, only being outspent by the US and China. Yet they do nothing with it except to pimp it out for the sake of the disbelievers, and their fight against Islām! The Turkish army is currently the second largest in NATO, spending approximately $18.2 billion annually on their military budget. Yet they only employ their armed forces against Muslims in Afghanistan, Syria, and Iraq!

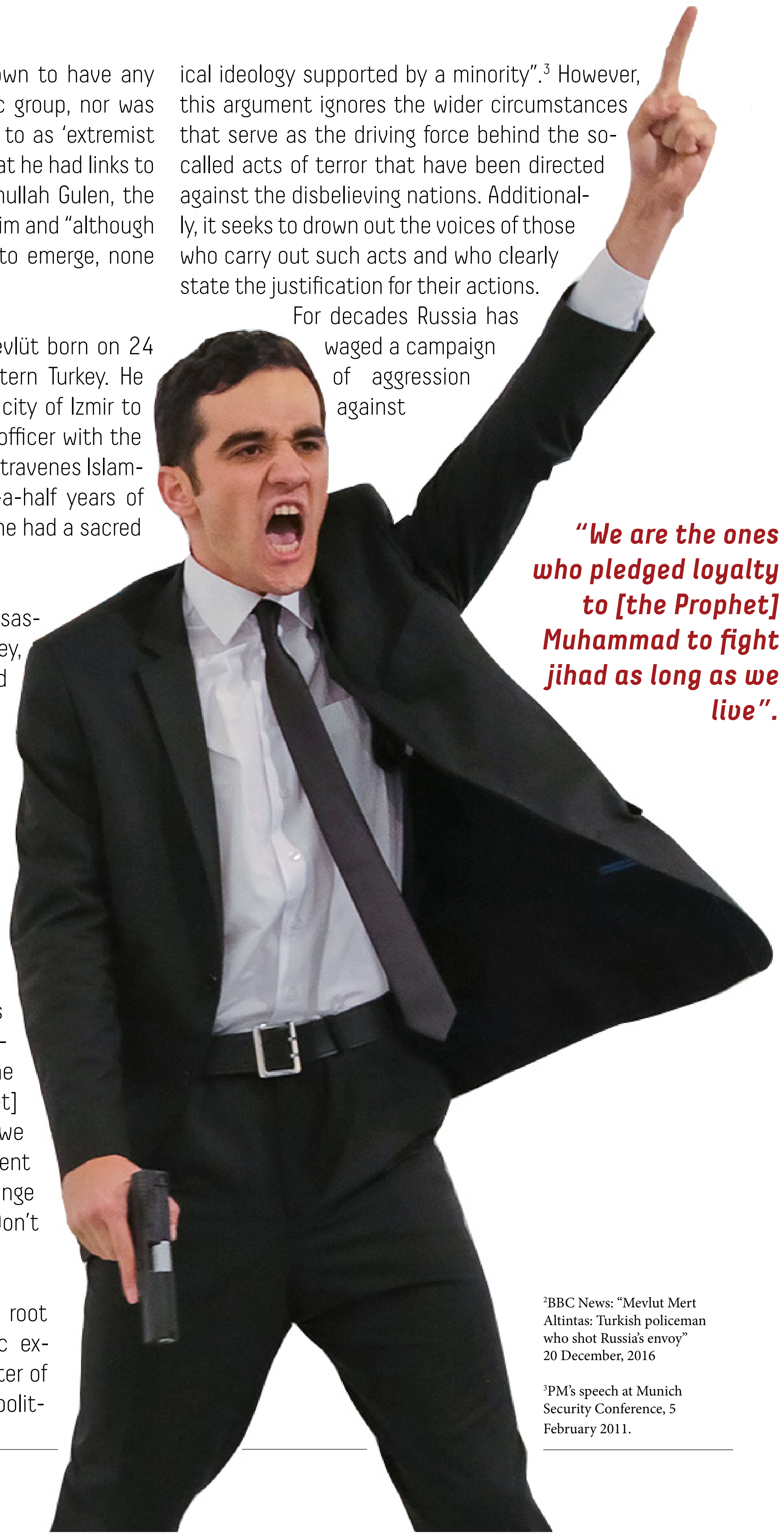
Mevlüt Mert Altintas, 22, was not known to have any ties to any Jihādi or any other Islamic group, nor was he known to hold what the West refer to as 'extremist views'. Although it has been claimed that he had links to the movement of US-based cleric Fethullah Gulen, the Gulenists have rejected any links with him and "although reports of potential links have begun to emerge, none has been proven".[2]

So who was Mevlüt Mert Altintas? Mevlüt born on 24 June 1994 in the town of Soke western Turkey. He attended police college in the coastal city of Izmir to the north and went on to serve as an officer with the Turkish riot police, a profession that contravenes Islamic teachings. However, after two-and-a-half years of service the young officer realised that he had a sacred duty to perform.

On the 19th December 2016 Mevlüt assassinated the Russian ambassador to Turkey, shooting him nine times as he delivered a speech at an art gallery in the Turkish capital Ankara. Many have started to search for the motive behind the attack, with some asserting that it may have been an act aimed at "undermining recently-mended Russia-Turkey relations", while others have dismissed it as simply an act of 'terrorism'.

The words of this brave warrior, however, make it perfectly clear what his motivations were. After killing the ambassador Mevlüt stated that "We are the ones who pledged loyalty to [the Prophet] Muhammad to fight jihad as long as we live". Glorifying and praising Allāh he went on further to say that his act was "revenge for Syria and Aleppo" and shouted "Don't forget Aleppo! Don't forget Syria!

The West has long argued that the root cause of 'terrorist' attacks is 'Islamic extremism', which the former Prime Minister of Britain David Cameron described as "a political ideology supported by a minority".[3] However, this argument ignores the wider circumstances that serve as the driving force behind the so-called acts of terror that have been directed against the disbelieving nations. Additionally, it seeks to drown out the voices of those who carry out such acts and who clearly state the justification for their actions.



"We are the ones who pledged loyalty to [the Prophet] Muhammad to fight jihad as long as we live".

For decades Russia has waged a campaign of aggression against Muslims, as is well documented. In Syria alone the Russians have, to date, conducted close to 20 000 air raids against the defenceless civilians of this Muslim nation. Russian Defence Minister Sergei Shoigu said "162 types of modern armaments had been tested during the campaign in Syria, which included 18,800 aerial sorties".[4]
In reference to the crimes committed against the Muslims of Aleppo by the Syrian government and their Russian counterparts, Lynn Maalouf, Deputy Director for Research at Amnesty International's Beirut Regional office, said: "The reports that civilians - including children - are being massacred in cold blood in their homes by Syrian government forces are deeply shocking but not unexpected given their conduct to date. Such extrajudicial executions would amount to war crimes."[5]

Amnesty International's report goes on to state that "Throughout the conflict Syrian government forces, backed by Russia, have repeatedly displayed a callous disregard for international humanitarian law and utter disdain for the fate of civilians. In fact, they have regularly targeted civilians as a strategy, both during military operations and through the mass-scale use of arbitrary detention, disappearances and torture and other ill-treatment."[6]

Thus, contrary to the claims of the disbelievers, it is clear that Mevlüt (may Allāh have mercy on him and accept him) was responding to the cries of the oppressed Muslims of Syria. He did not belong to ISIS or Jabhatu An-Nusra or any other group operating in the region.

Rather, what is apparent from his speech and actions (as no one but Allāh has access to his heart) is that he had renounced his former profession and turned to his Lord in repentance. He stood up, not for any particular group or sect, but on behalf of the Ummah that has been suffering at the hands of its enemies for decades.

And how could he not rise up in defence of the oppressed Muslims of Syria, as well as those in other parts of the world, when then the Messenger of Allāh ﷺ said: *"The similitude of the believers in relation to kindness, mercy, and compassion they have for one another, is that of a body: when one part of the body falls ill, the rest of the body responds with fever and sleeplessness." [Sahīh al-Bukhārī]*

Therefore, every believer is religiously obliged to come to the aid of his/her believing brothers and sisters whose cry is nothing but *"Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?" [An-Nisā': 75]*

Indeed, Mevlüt Mert Altinas responded to this cry and became the answer to the prayers of the oppressed Muslims. What a good example this brave warrior has left behind for those who truly believe in Allāh and the Last Day, and who desire to come to aid of their Muslim brothers and sisters. Fall not short in this duty, O Muslim, for indeed the noble Prophet ﷺ said: *"No Muslim abandons a Muslim in a situation in which his sanctity and honour are being violated except that Allāh will abandon him at a time when he (too) would like to be helped by Him. And nobody helps a Muslim in a situation in which his honour and sanctity are being violated except that Allāh will help him in a situation in which he (too) desires His Help."*
(Abu Dāwud, Ahmad, and authenticated by Al-Albānī)

We pray that this ambassador of evil, Andrey Karlov, finds no rest in his final abode and that Allāh increases his punishment and torment – āmīn. And we would like to further remind Russia and the Syrian government that *"Wherever you may be, death will overtake you, even if you should be within fortified towers ..." [An-Nisā':78]*

Let the final words of Mevlüt Mert Altintas continue to haunt you until you either desist from your acts of transgression or return to your graves: **"You will not taste security until our countries are secure! Get back! Only death can take me away from here! Whoever took part in this cruelty will pay the price, one by one."**

Mevlüt Mert Altintas
(May Allāh have mercy upon him)
1994-2016

[2]BBC News: "Mevlut Mert Altintas: Turkish policeman who shot Russia's envoy" 20 December, 2016

[3]PM's speech at Munich Security Conference, 5 February 2011.

[4]BBC News: "Russia used Syria as live-fire training - US general" 22 December, 2016
[5]Amnesty International, Syria: Reports of execution-style killings in Aleppo point to war crimes, 13 December, 2016
[6]Amnesty International, Syria: Reports of execution-style killings in Aleppo point to war crimes, 13 December, 2016

A INTERVIEW WITH ANSAR AL ISLAM



Ansãr al-Islãm was founded in what is now Kurdistan, northern Iraq. The group is a part of a continuous chain of Islamic movements in the region, dating back to the fall of the Khalifãh in 1924. It is rooted amongst an assortment of revolutionary Islamic groups and movements and through these projects, the fertile earth was prepared and tilled by the scholars of Ahlus-Sunnah, while its seeds were watered with the blood and sweat of both the regional tribesman and the youth of the Muslim Ummah. Each and every man, old and young, strove together in the path of Allãh against the various colonisers, secularists, nationalists and racial ethnic movements which endeavoured to uproot the righteous tree of Islãm and Tawhīd in the Muslim lands.



This progress of Islamic movements continued onwards in response to increased oppression by secular governments and parties, western agents and clients and all those who sought to shore up their interests in the region. It eventually saw the emergence of organisations like the Muslim Brotherhood in Iraq and present day Kurdistan in the '70s, and various fighting forces of Mujãhidīn and other Islamic movements in the late '70s and '80s, as the Ummah banded together to oppose those who sought to suppress Islamic law.

Part of the counter Islamic agenda was to cause the people to live under the darkness of nationalism, tribalism, and partisanship, propagated by the leaders of disbelief and so-called state-appointed scholars, as well as some adherents of the neo-Murji'ah sect established by people such as the Madkhalis, who helped to organise a system wherein Islãm was mutable to the needs of the state and its rulers and not vice versa.

During this period of upheaval, various political parties and ethnic and nationalist groups were established, the aim of which was to divide and distract the people, and repressive actions against those who resisted such secular and nationalist movements increased. Amongst them were many Kurdish Muslims who wished to maintain their loyalty to the Ummah, and not any secular "nation", party or ethnic group. It was from these faithful Muslims that the Islamic Movement of Kurdistan (IMK) was established in 1987. The IMK, led by Sheikh Uthman Abdul Aziz, brought together several Islamic movements, some of whose members had fought in Afghanistan during the '80s.

Due to internal, as well as external, factors the IMK eventually broke apart in early 2001. It resulted in more political-minded members going off in pursuit of political solutions and parties, while those concerned with the establishment of a purely Islamic system of governance went on to found their own groups in pursuit of this goal.

These groups included the Islamic Unification Movement (IUM) or al-Tawhīd, the Soran Forces Second Battalion, Kurdish Hamas, Jund al-Islãm and the Reformists Group - all working towards establishing an Islamic state after the breakup of IMK. Realizing that a united front was necessary for success, these groups united under the leadership of Mullah Krekar in December 2001 and adopted the name Ansãr al-Islãm.

Al-Risalah had the opportunity to sit with Ansãr al-Islãm, in order to speak with them about their past experiences in the fields of Jihãd in Iraq and Kurdistan, the Islamic State of Iraq, and their more recent efforts in assisting the Syrian people in their own struggle against the oppression and aggression of Bashar al-Assad and his criminal allies.



Al-Risalah: What was Ansãr al-Islãm doing prior to the events of September 11, 2001?
Ansãr al-Islãm: Ansãr al-Islãm started preparing and strengthening the base of their first Islamic state in Kurdistan since the fall of the Khilãfah, and we were occupied with strengthening these foundations while fighting the apostate groups who were opposed to the rule of the Sharī'ah.

Part of the group was involved in the military realm: training people, developing and manufacturing weapons, creating new weapons and workshops, and preparing new military engineering groups to ensure success in continuing the war and keeping the Jihãd alive. A separate part of the group was working on setting up a good Da'wah apparatus; teaching orators and Islamic scholars and training students of knowledge to enjoin the good and forbid the evil and to pass fair judgement.

A few members of the group were engaged in media pursuits, broadcasting via a radio station, trying to create a television station and printing leaflets to spread the Da'wah and Islãm to everyone - adults and children alike. They attempted to provide for every Mujãhid with regards to worldly necessities, ensuring for him a place to live with his family and spreading love and brotherhood amongst the Muslim Ummah, most especially amongst Jihãdi groups and people of knowledge.

Al-Risalah: How did you start fighting against America?
Ansãr al-Islãm: After the Islamic rule was announced [in the areas we administered], the people lived in peace and justice between its borders, and Muslims from across the world, of various nationalities, came to live in that area. The existence of this state was thus a cause for concern to the opposing evil [US coalition], as they knew the power of this new state. Hence, the first thing they did was to blacklist the state's name (adding it to the terrorism's list), then they declared war on it and started a military operation against it even before they fought the Ba'thist regime in Iraq.

After being bombarded with a huge number of airstrikes, the Peshmerga (the local agents of the Crusaders and Americans) entered the war on the ground. This resulted in a deal between the kuffãr and the Muslim state, forcing the Muslims to retreat from some areas and to give it to the Kurdish army. Thereafter, the front became larger and harder, causing the Muslim army to retreat into the countryside to make the fighting harder for the Crusaders and their agents, as here they had the support of the locals to fight with them against the [American coalition] invaders. The Muslims, subsequently, started a guerrilla campaign against their enemy, using trapped vehicles, assassinations and martyrdom operations. This made the Americans hopeless and it destroyed their expectations. They tried to conspire against the Muslims, but Al-Hamdulillãh they failed and, due to Allãh's Mercy, Ansãr al-Islãm is still existing and will, inshaAllãh, continue to exist.



Al-Risalah: How did the Fitnah of Islamic state in Iraq and Shām (ISIS) start?

Ansār al-Islām: Unfortunately, we lack sufficient time and space to explain all the complex details regarding this issue. Ansār al-Islām is one of the most knowledgeable groups on this subject, as we know their leaders and how they began. We were present when they started to fall into extremism, and thus we tried to advise them regarding where they were heading and about the wrong path that they were taking. We even have documentation proving our efforts in advising them in this regard. From our observation, there are exterior and interior reasons for them being considered Khawārij:
One of the exterior reasons is that Jihād includes a lot of violence, fighting and killing and therefore it requires people with great Sharʿī knowledge to lead it and keep it straight. This is missing in the leadership of (ISIS), and the effects thereof are many and varied.

In addition to that, some leaders of the other groups gave ISIS the appearance of being genuine by being agents for enemy forces and governments, and one of the biggest problems is that they (ISIS) gave the opportunity to some Ba'th officers to be leaders and have power. Because these officers graduated from Ba'th intelligence school, it made the road easy for them to advance [to positions of authority] as the path was made available by the good people who preferred to stay behind [i.e. those who refused positions of leadership and authority due to their understanding of its difficulties and responsibilities].

However, we don't say that all of them are Khawārij, because some of them are good and have honest intentions, but most of them use Jihād as mask to do what they wish. Unfortunately, even the good ones amongst them don't have enough [Islamic] knowledge to become leaders in Jihādi groups, and they understand Islām according to their desires, not as it truly is.

They also expound on evil, making it bigger than it is and they have resorted to fighting the Shī'ah over fighting the invaders, causing more problems [and enemies], than necessary at one time. They make open Takfīr on the scholars, and they consider everyone to be against them who works in other avenues [in the field of Jihād] or do not give bay'ah to them. One of their biggest problems is that they rule Sharī'ah by Security [Forces] and Intelligence [Agents] while the opposite is correct. As one of their leaders said; "Security officers lead us; we should lead them."

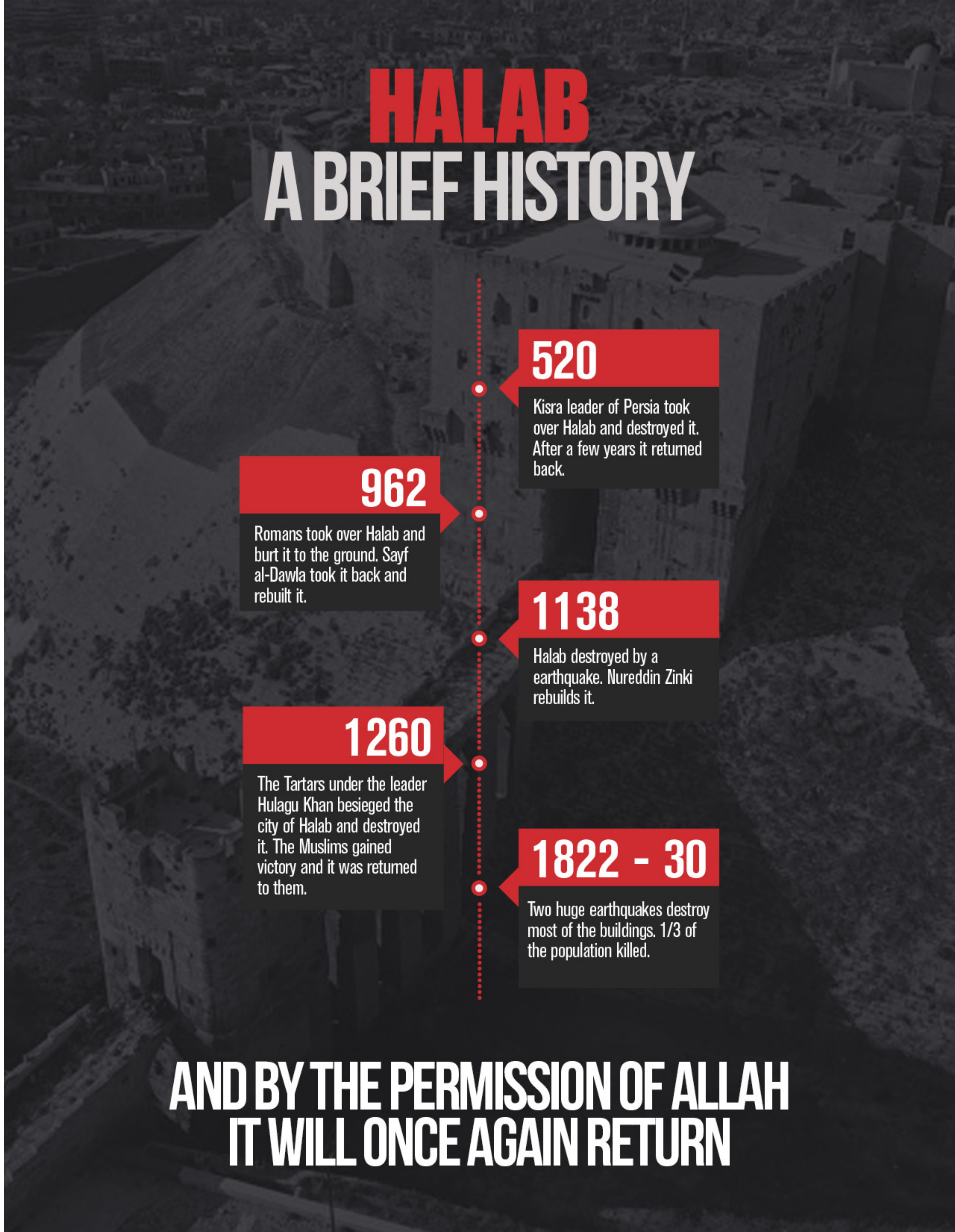
Other problems in their group is their recommendation for the use of former prisoners and choosing the harshest of people to deal with their sinners. In the beginning, some scholars supported them when their mistakes and errors seemed small and little, but since then many more reasons have accumulated and led to the scholars advising against them – there are too many reasons to even mention here at one time.

Al-Risalah: Why did Ansār al-Islām come to Shām?

Ansār al-Islām: We came to support the people of Shām when they asked for help, to fight the enemies of Allāh and to defend the land and souls of the Muslim Ummah. I want to say to those people who are saying that there are enough men to fight in Shām; "You are not here so as to know how much we are inneed of men and equipment in the frontlines of Shām!" We also came to let the brothers benefit from our military experience and to help them to determine the best way to fight the enemy.

Al-Risalah: Any last words?

Ansār al-Islām: Now Jihād is compulsory upon every Muslim, not only on some of them, as the kuffār have now united against the Muslims and they are many while we are few. As Muslims we have an important responsibility, which is to protect our religion. If we lose the battle, the war will be too long and the victory will be hard to achieve. Lastly, but most importantly, we urge the Mujāhidīn to unite and to hold fast onto the Sharī'ah.



ALRISALAH



THE BALANCED NATION

And thus We have made you a just nation

The noble Prophet of Islām ﷺ stated that **"Islām began as something strange, and it will return to being strange just as it started..." [Sahīh Muslim: 1/130]**.

Indeed, the Muslim Ummah has entered a period in which the straight path appears crooked and wherein falsehood dons the garments of truth, thus causing many to turn away from the prophetic guidance. This is despite the fact that Allāh has blessed this Ummah with a clear Book that liberates nations from the darkness of ignorance, polytheism, and injustice, and guides them to the light of knowledge, monotheism, and justice.

Thus turning away from the guidance of the divine Book results in nothing but misguidance, retrogression, and destruction. The appearance of various groups that have gone to one extreme or another, while professing Islām and claiming to follow the Prophet's ﷺ teachings, is just one manifestation of the misguidance into which many have fallen.

Extremism, whether in the form of negligence or excess, is not a part of this religion as it contradicts the Islamic concepts of justice and the state of being balanced. Allāh the Almighty says: **"And thus We have made you a Wasat nation." [Al-Baqarah: 143]**. The Prophet ﷺ said Wasat means 'Adl (just). It is the quality of being just and balanced that makes this Ummah the best of nations; hence Ibn Kathīr stated that Wasat means the best and most honoured.[1]

The believer therefore avoids falling into the excesses and negligence of the Jews, who despised the noble Prophet 'Isā (as) and neglected acting upon the knowledge that they possessed. Likewise, he shuns the excesses and negligence of the Christians, who worshipped 'Isā (as) and acted without knowledge. The true slave of Allāh thus worships his Lord according to the knowledge that he possesses and accepts 'Isā (as) for who and what he is: a slave and messenger of Allāh.

This is the path that every Muslim prays to be guided to, during each prayer, when he says **"Guide us to the straight path - The path of those upon whom You have bestowed Favour, not of those who have evoked [Your] anger or of those who are astray." [Al-Fātihah: 6-7]**. The Prophet ﷺ said: **"Those who have earned the anger are the Jews and those who are led astray are the Christians". [Ahmad and At-Tirmidhī].**

Those upon whom Allāh has bestowed His Favour, are those who maintained the balance and justice upon which the creation was established. They are those who were made mention of in His statement: **"And whoever obeys Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His Favour, from among the Prophets, the Siddiqīn (the truly faithful), the martyrs, and the righteous. And how excellent these companions are!" [An-Nisā': 69]**

The Muslim Ummah is the best nation raised up for mankind, as it strikes a balance between individual and societal reform. Thus there is no monasticism in Islām, nor does the religion encourage its adherents to preach righteousness whilst neglecting to act upon that to which they call. Indeed, the attribute of being the best nation raised up for mankind is conditional upon maintaining this balance; hence the Most High says: **"You are the best nation brought forth for mankind: you enjoin right and you forbid wrong, and you believe in Allāh." [Āli 'Imrān: 110]**

The believer is neither miserly nor extravagant, as the slave of Ar-Rahmān is described as being of **"...those who, when they spend, are neither extravagant nor stingy, but are in a just balance between them." [Al-Furqān: 67]** Indeed, he is balanced in his worldly affairs just as he is in regards to matters of religion, thus he invokes his Lord saying: **"Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!" [Al-Baqarah: 201]**

Regrettably, from among those who profess Islām there are those who have failed to maintain the balance upon which the religion is based. Jihād in the Cause of Allāh has suffered a great deal in this regard, as many have fallen into one form of extremism or another in relation to this exalted act of worship. For instance, there are those, on one hand, who dedicate themselves to the pursuit of knowledge and are active in the field of Da'wah, but who have neglected their duty to participate in Jihād against the enemies of the religion to which they invite others.

On the other hand, there are those who are filled with zeal and love for Jihād and thus have abandond their homes and families in order to perform this noble deed. However, they have neglected the pursuit of Islāmic knowledge and as such, are not only unsuitable to invite others to the religion, but are incapable of waging Jihād according to the teachings of the Prophet ﷺ.

Indeed, the pursuit of knowledge and the obligation of Da'wah is one side of a coin, while Jihād is the other side thereof; hence these concepts are inseparable and therefore must be performed simultaneously. Shaykh al-Islām Ibn Taymiyyah (ra) in 2012 says: Thus Allāh says: **﴿Indeed We have sent Our Messengers with the clear proofs and have revealed to them the Scriptures and the Mīzān that mankind may keep up justice.﴾ [Al-Hadīd: 25].**

Therefore, the purpose for sending the Messengers and revealing the Books is so that mankind may keep up justice, regarding Allāh's Rights, as well as the rights of His creation. Then He said: **﴿And We sent down iron wherein there is mighty power, as well as many benefits for mankind, that Allāh may test those who it is that will help Allāh and His Messengers in the unseen﴾ [Al-Hadīd: 25].** So whoever deviates from the Book will be straightened out with the iron, thus the foundation of the religion lies in the Mus'haf (the Qur'ān) and the sword.[2]

Failure to maintain the balance between the Book and the sword, thus, results in either a weak Da'wah that has no protection against its enemies and consequently must compromise with falsehood, or a misguided sword that spreads ignorance and tyranny in the name of Islām.

The groups of Irjā' operating in Syria, for example, compromised the Islamic Da'wah and thus cooperated with the corrupt Arab regimes, which serve as puppets for the West. The Khawārij, on the other hand, followed their desires thereby disregarding the guidance of the Book, and subsequently committed excesses with their swords.

Ibn Taymiyyah (ra) said regarding the Khawārij, "They are more evil towards Muslims than any others. There hasn't been a worse evil towards Muslims than the Khawārij; not even Jews and Christians. They strive to kill every Muslim who doesn't agree with them. They legitimize bloodshed, (unrightfully taking) the wealth of Muslims, and the killing of their children by proclaiming them as apostates and believing that these atrocious acts are righteous, based on their massive ignorance and misguided innovation."[3]

The Murji'ah are at the other end of the spectrum, as regards their extremism. Harb narrated from Is'hāq that he said, "The Murji'ah continued to go to extremes, until from their statements was that a people said, 'Whoever leaves the prescribed prayers, the fasting of Ramadhān, the Zakāh, the Hajj, and all of the obligatory deeds [Al-Farā'idh], without rejecting them [Juhūd], we do not make Takfīr on him. His reckoning is left to Allāh after he has become from those who accept them (i.e. the obligatory deeds).' ..."[4]

Shaykh Abū Muhammad al-Maqdisi and Bakr Abū Zayd commented on the attitude of the Salaf towards both groups, with some of them saying; "[...] we fear their (Murji'ah) Fitnah more than the Fitnah of the Khawārij. They used to say Khawārij are less in evil than the Murji'ah, which is a true statement. The initial reason for the extremism of the Khawārij was their anger for the boundaries of Allāh, as they claim. The Murji'ah however, encourage people to exceed the boundaries, orders and commands of Allāh, and to open the doors of apostasy to make it easy for the disbelievers, and apostates (to make excuses for themselves, and), to continue in their evil."[5]

Nevertheless, worse than both of these sects are those who surpassed all others in their extremism and disregard for the balance that Allāh has established in order to maintain justice. They exceeded all limits and thus turned their backs on Allāh's religion, and purchased Hellfire as a just recompense. Allāh says about them: **"Whoever disbelieves in Allāh after his belief [...] those who open their breasts to disbelief, upon them is wrath from Allāh, and for them is a great punishment; That is because they preferred the worldly life over the Hereafter and that Allāh does not guide the disbelieving people." [An-Nahl: 106-107]**

Among this group were those who took the route of the Khawārij, and those who took the route of the Murji'ah until they completely abandoned Allāh's Guidance. Some accepted the disbelieving paths of secularism and democracy, yet others sided with the Kuffār against the Muslims in spite of Allāh's warning: **"O you who have believed, do not take the Jews and the Christians as allies. They are allies of one another, and whoever is an ally to them among you - then indeed, he is [one] of them." [Al-Mā'idah: 51]**

However, the straight and Wasat path is clear, as is found in the statement of the Prophet ﷺ: **"The people of the scriptures divided into seventy two sects. This Ummah will divide into seventy three sects, all in the Fire except one, this is the Jamā'ah..." [Abū Dawūd: 4597]** While in another narration the companions asked, "Who are they [the saved group] O Messenger of Allāh? He said **"(Those who follow) that which I and my companions follow." [At-Tirmidhī: 2641]**

Thus, the believer's strict adherence to the Sunnah of the Messenger ﷺ is paramount to maintaining the balance required to traverse the straight path. He ﷺ and his companions were the furthest away from all excesses and extremism, and were the closest to the Wasat and straight path.

Therefore, the Muslim must strive to maintain the balance the Prophet ﷺ and his companions struck: by seeking knowledge and acting according to it, enjoining good, forbidding evil, observing justice and moderation, and waging Jihād for the sake of Allāh so that His word, without compromise, is exalted and spreads throughout His earth.

Truly, the believer does not exceed Allāh's limits; rather he seeks guidance from the Book of Allāh and shuns all innovations (in religion). It is such people who were referred to when the companions asked the Messenger of Allāh ﷺ "who are the strangers?" He ﷺ replied: "Those who rectify (themselves/others) when the people have become corrupt" (Ahmad and At-Tabarānī), and it is these blessed slaves for whom Tūbā has been promised.[6]

[1] Tafsīr ibn Kathīr
[2] Majmū' Al-Fatāwā: 28/263-264
[3] Ibn Taymiyyah, 'Manhaj as-Sunnah,' Vol. 5/248

[4] Sulaymān al-'Alwān, 'Verily, The Victory of Allāh is Near'
[5] Abū Muhammad al-Maqdisi and Bakr Abū Zayd, 'The Neo-Murji'ah.'
[6] In a Hadīth reported from the Prophet ﷺ, in which he said: "Tūbā is a tree in Paradise. Its (shade's) distance (in traveling) is one hundred years. And the garments of the inhabitants of Paradise will be extracted from its branches." Al-Albānī graded it Hasan in his Silsilat-ul-Ahādīth As-Sahīhah (no. 1985).

AL RISALAH



THE KHAWARIJ

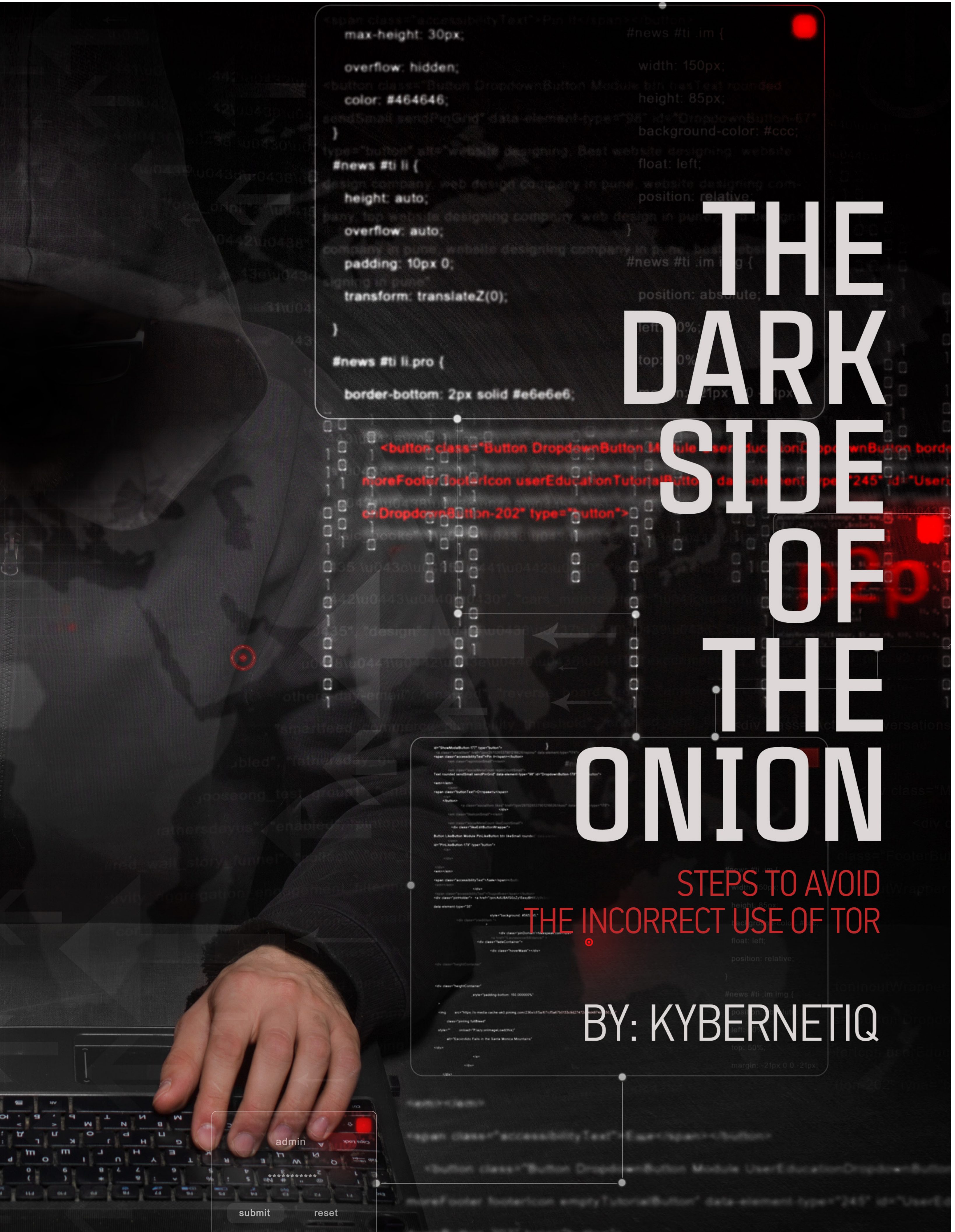
The Kharijite sect was the first to declare Muslims to be unbelievers because of their sins. They charged as unbelievers whoever disagreed with their innovations and they made lawful the spilling of blood and the taking of wealth. This is the condition of the people of innovation, that they invent some religious innovation and then they excommunicate whoever disagrees with them concerning it. Rather, the people of the Sunnah and the community follow the Book and the Sunnah and they obey Allah and His Messenger and follow the truth. They have mercy upon the creation.

Ibn Taymiyyah | Majmū' al-Fatāwá 1/278

"HALF OF **JIHAD** IS **MEDIA**"

SHAYKH ABDULLAH AZZAM





THE DARK SIDE OF THE ONION

STEPS TO AVOID THE INCORRECT USE OF TOR

BY: KYBERNETIQ

Zero-Day-Exploits, targeted Malware attacks, and Bad Exit-Nodes, are just a few of the dangers which lurk along the path of the Tor user.

The Tor browser bundle designed by the Tor project is one of the most important devices in our defensive weapons arsenal. It covers and anonymizes our origin and makes us nearly invisible from being monitored; bypasses the firewalls and serves as a gateway to an uncensored internet.

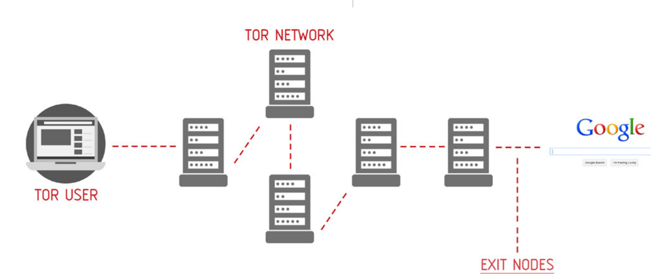
However using it negligently can expose and leave you vulnerable to e-incursions by the intelligence agencies. Tor, like every other software package, has some weaknesses. There are different methods of attacking it to unmask the identity of the Tor user. But, these weaknesses are most identified and fixed by its programmers, so these attacks are no longer effective.

There are surely secret services and companies that are specialised in breeching security measures, and who work vigorously day and night to find new methods to attack you. It was recently exposed that one of the programmers of the Tor project was working for the FBI and that he was working with them on malicious software. The Italian company "HackingTeam" also worked on an attack against the Tails operating system.

One of the most fundamental problems (when using TOR) are the 'Exit-Nodes', which are not easy to remove. This is not a problem inherit to the Tor Network, rather it is actually a problem in your daily usage of the normal internet as well. This is because, depending on which country you reside in, your provider saves all your data that goes through your network

> **"EVEN IF YOU'RE NOT DOING ANYTHING WRONG, YOU'RE BEING WATCHED AND RECORDED**
> EDWARD SNOWDEN

Indeed, the Entry Guard encrypts the connection to the Tor Relay and in turn it encrypts the package to the Exit-Node, but after your data leaves the Exit-Nodes all of the unencrypted connections will be open to inspection by the Website you enter.

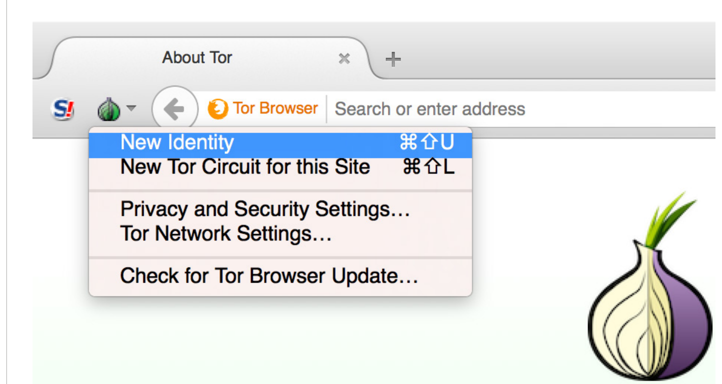


Although your IP-Address is masked, the person in control of the traffic in between the Exit-Node and the Website you are entering is the one who controls all the traffic that goes through it. The attacker can now actively manipulate and remove the encryptions applied to your network traffic and even passively switch off security protocols (that mask) what you do within the Tor network.

You probably have noticed that Pidgin Messenger sometimes points to a certificate problem, or the certificate problem will appear if you visit encrypted websites (HTTPS)

These Tor connections are corrupted, and if you accept these connections then the attacker is able to reach and access all of your sensitive data even though the connections are still 'encrypted' connections. The Attacker creates the certificate and this is why he knows the key to it. He is the one who passes the packages through and he can investigate, change or delete your data as he wishes.

If you come across certificate warnings then you should restart your connection to Tor Network. You do that by clicking the "onion" button in your Tor Browser and then "New Identity". This is why you should always, if it is possible, force an encrypted connection.



Here are a couple of tips for safety precautions:

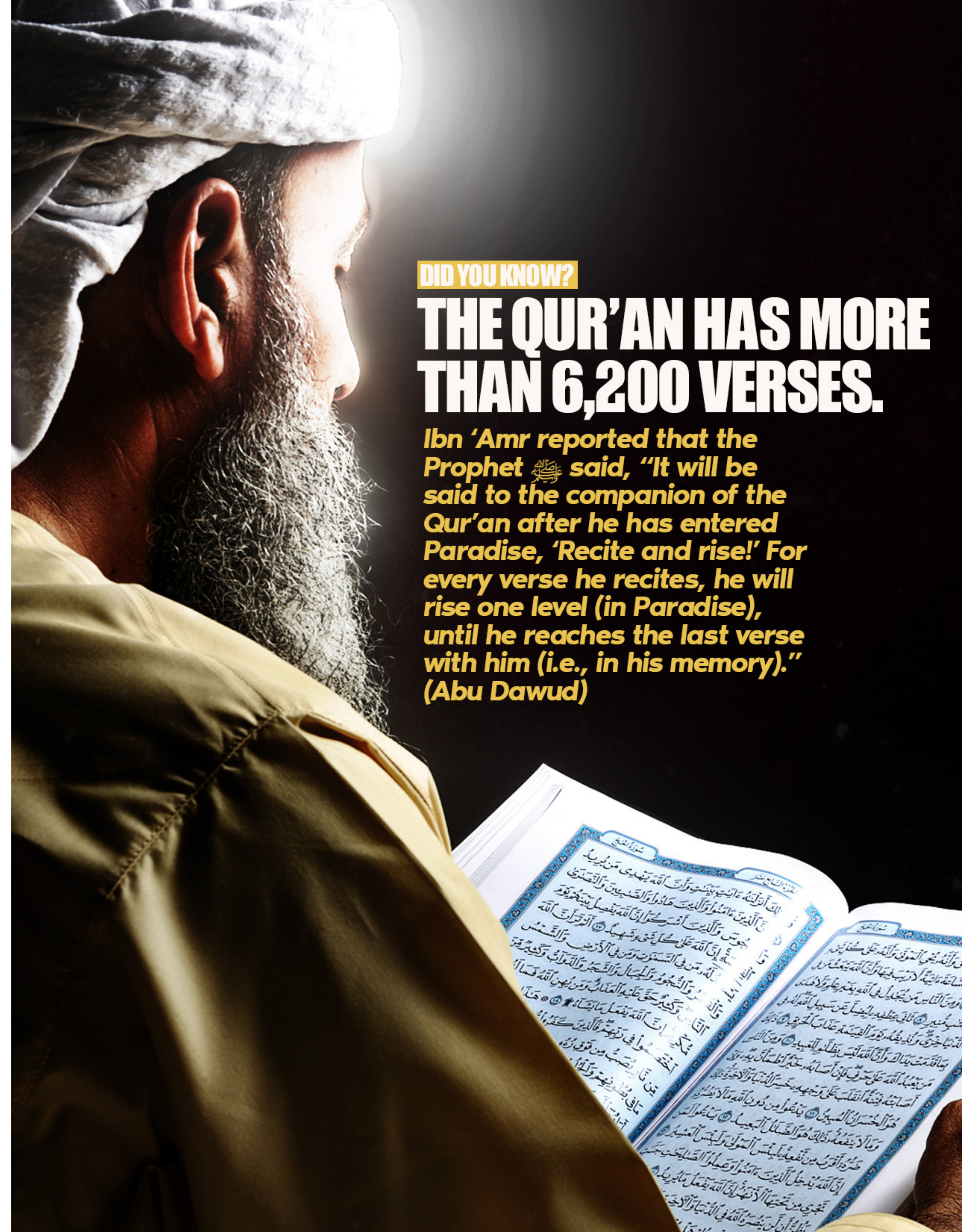
- Download the Tor Browser bundle, Tor Messenger, and/or Tails, only from their official pages. In addition, make sure to inspect the crypto graphical signatures and hash values.
- Ensure that your Tor Browser bundle, Tor Messenger, and Tails, along with all of the included Plugins are constantly updated to the latest updates.
- Always use English as default language.
- Do not maximise the Browser window.
- Do not use Tor as a proxy in your normal browser.
- The safety level of your Tor browser should be set to "upper medium" or "high".
- Whenever possible use "NoScript" instead of "JavaScript".
- Do not install Adobe Flash Player or other alternative or additional add-ons to your Tor Browser.
- Do not accept any SSL-certificates whose origin you do not know.
- Whenever possible, use End-to-End encrypted connections.
- You should not open any PDF, Folder, or other Files while you are connected to the internet, and if possible (only open these) using a different virtual window (such as Linux).
- Avoid unnecessary and older Plugins.
- Separate your jihadi work from your personal identity, or activity and data that could be used to eventually identify you (or other Muslims).
- Do not use the same identity(s) and passwords whilst surfing the Darknet that you use for your 'normal' internet browsing.
- Do not log in to your Darknet identity from over a normal internet connection without Tor.



"We should assume that the enemy can see these [digital communications] and only send through [electronic communication] information that can bring no harm if the enemy reads it. They should not trust it just because it is encrypted, because the enemy can easily monitor all [electronic] traffic to the area of the Mujahideen.

Computer science is not our science and we are not the ones who invented it. I think that depending on encryption in sending secrets is a great risk. Encryption systems work with ordinary people (non-specialists), but not against those who developed [electronic communiqués] and the Internet. All sensitive communications should be done through couriers."

Shaykh Osama bin Ladin, August 7 2010
Internal Communication





"BEHIND EVERY GREAT MUJAHID IS A WOMAN"

SHAYKH YUSUF AL-UYAYRI (RA)

The noble Shaykh 'Abdullāh 'Azzām (ra) once stated that Islamic history has been written in black and red: the ink of the scholar and the blood of the martyr. Indeed, Islamic literature is replete with the stories of men who have been true to their covenant with Allāh by sacrificing their lives in His Cause. Narrations about women who have contributed to the glorious history of Islām also fill the pages of Islamic books. The examples of great scholars such as 'Ā'ishah bint Abi Bakr and Umm Salamah, poets like Hind and Al-Khansa', supporters of Allāh's religion like Khadījah bint Khuwaylid and Asma' bint Abī Bakr, and Mujāhidāt such as Nusaybah bint Ka'b, Umm Haram bint Milhan, and Khawlah bint al-Azwar (May Allāh have mercy upon them), are well documented.

However, the accounts of the feats of these mothers, aunties, wives, sisters, and daughters of the great men whom are adored by the Muslim nation, are generally not accorded their due right.

Indeed, the Ummah has fallen short in its duty to nurture women who follow in the footsteps of the pious, modest, and brave Muslim mothers, wives, sisters and daughters who supported the Prophet (saw) and the righteous predecessors and who sacrificed in pursuit of Allāh's Pleasure. Thus, Ar-Risālah Media is proud to present one of the few documented stories of a Muslimah who not only strove to follow the examples of the pious women of old, but who also serves as a role model for the contemporary Muslimāt.

Amatullāh Al-Masrīyyah was born in the year 1403 Hijri *(corresponding to 1983 C.E.)* in Egypt. She enjoyed the blessing of being born into a religious family, that later migrated to the land of honour and glory (Afghanistan) with their children while Amatullāh was one or two years old. Her father, who was a Mujāhid and a companion of Shaykh Ayman Az-Zawāhirī, was martyred in Afghanistan while constructing a rocket for the Mujāhidīn. Her brother also attained martyrdom in the Cause of Allāh during the Afghan Jihād (May Allāh accept them both).

She had a noble upbringing; one in which she enjoyed the company of pious companions and was surrounded by the best of role models, the Prophet ﷺ said: *There are seven who Allāh will shade on the day when there is no shade except His shade; ... a youth that grew up in the worship of Allāh , the Mighty and Majestic... (Bukhārī and Muslim)*. At the tender age of fourteen she was given out in marriage to a Yemeni scholar and, after spending her childhood in the land of Jihād, Amatullāh migrated again – this time to the land of Faith and wisdom: Yemen.

Amatullāh spent the next seven years of her blessed marriage studying under her husband's tutelage and guidance in Yemen; however, the couple soon returned to Afghanistan. Upon his return to the blessed land of Jihād, and after leading a life in pursuit of Islamic knowledge, and acting according to that which he attained thereof, the Mujāhid scholar and husband to Amatullāh was soon to attain martyrdom. Thus he was hit in a drone strike and joined the caravan of martyrs who had preceded him, may Allāh accept and have mercy upon him.

And how many a prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allāh , nor did they weaken or submit. And Allāh loves the steadfast. {Ālī Imrān: 146}

Amatullāh had been married to her husband, with whom she had raised five children under the harsh and rugged conditions present in the lands of Jihād, for more than a decade. It is known that stainless steel is not obtained except after being heated and burnt in a furnace, and diamonds are not produced except after years of being crushed under layers of rock. Indeed, she is an example for Muslim women all over the world, a role model for those who desire the best for their children and who are willing to sacrifice for their success. As she was the epitome of submission to her Lord, who practically taught her children the importance of sacrificing in pursuit of His Pleasure. Thus she was who she wanted her children to be, as she knew that ... Every child is born upon the Fitrah *(Islamic monotheism)*, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian *{Sahīh Muslim}*.

After years of life as a widow Amatullāh finally agreed to remarry. Thereafter, she left Afghanistan for the final time heading for the centre of the believer's abode: Ash-Shām. Travelling ahead of her husband, for security reasons, she arrived in Turkey where she received the news that he had attained the best a servant could hope for. Like her father, brother, and previous husband, he had joined the caravan of martyrs and she was left to continue the blessed journey to Allāh with her children once more.

After the death of her husband, she was advised, by some of the brothers that were providing assistance to the family, to stay in Turkey. However, upon witnessing the corruption and decadence present in Turkish society it wasn't long before she decided to continue her journey to the blessed land of Ash-Shām. She could not bear to stay in Turkey and raise her children in such an environment and under the rule of Kufr. She feared for her religion and the upbringing of her children in a land governed by other than the laws of Allāh. Indeed, her decision was nothing but guidance from Allāh as the Prophet ﷺ said, *"Go to Ash-Shām for it is the best of Allāh s lands on earth, He drives the best of His slaves to it" [At-Tabarānī, and declared Sahīh by Al-Albānī in Sahīh Al- Jāmī])*

Upon her arrival in Ash-Shām, with her six children, Amatallāh continued to pursue Allāh's pleasure. She sent the eldest of her sons to the frontlines to discharge his duty to wage Jihād, while sending his younger brother, who had not reached fighting age, to study Islām under the tutelage and supervision of the Mujāhidīn.

This humble slave of Allãh used to spend much of her time, while in Ash-Shãm, in the service of the widows and orphans of the Mujãhidīn, despite being widowed for the second time and having to raise her own children without her husband. Additionally, when she was not in the service of the needy, she would spend much of her free time studying the various sciences of the Sharī'ah.

Sisters that knew Amatallãh say that she always had a smile on her face, and would always strive to help others. In Afghanistan she used to deliver money to the families of the foreign Mujãhidīn and would make sure that their needs were always catered for, irrespective of the hours of travelling around that this entailed. She also would give Islamic lessons to sisters, especially in the month Ramadãn. She was never afraid to speak the truth in the face of injustice, regardless of the consequences, and would not accept to live in disgrace under the rule of Kufr. Thus, before her death she advised her children to 'never leave this blessed land' (Ash-Shãm). Such was her concern for them as a mother that she would stay up late during the nights helping them with their schoolwork, to ensure that they received the best education and Tarbīyah *(Islamic upbringing)*.

Amatullãh had spent more than two years living in Ash-Shãm when Allãh decreed that it was time for her to make the final journey. It was two days after the Muslim festival 'Eidul-Fitr that while she was visiting a friend the house that she was in was hit by an airstrike. This devoted slave of Allãh, as a result of the strike, followed in the footsteps of her father, brother, and husbands and joined the caravan of martyrs (may Allãh accept her and grant her high ranks in Jannah).

In the month leading up to her death, it was as if she could perceive that her time was near. She would cook every day, during the holy month of Ramadãn, for a sister who was sick although she herself was in the process of recovering from an operation that she underwent at the beginning of the month. Some sisters also reported that Amatullãh use to appear calmer and would speak about martyrdom a lot more, saying that it was 'near'. A sister once reprimanded her after hearing her longing for martyrdom and her meeting with Allãh saying, 'what are you talking about – you have children (to look after)!?! 'Amatullãh calmly replied, 'they have Allãh'.

Indeed, she did not fear for the well-being of the six children that she left behind, as she knew well that even if her children no longer had their mother to take care of them that they would still have Allãh Who takes care of the affairs of the creation.

On the day of her martyrdom, the sister that she was visiting narrates that they heard the air raid sirens (indicating of impending airstrike), so the sister suggested that they sit on floor (as it was safer). However, Amatullãh preferred to sit next to the window, and it was through this window that a piece of shrapnel from the missile strike entered the room in which they were sitting, resulting in the instant passing of Allãh's servant from this world to the next. *"And never think of those who have been killed in the cause of Allãh as dead. Rather, they are alive with their Lord"* ***(Ãlī Imrãn:169)***

Thus another chapter of Islamic history came to an end. Even if the world did not know that this servant of Allãh existed and departed – then Allãh, the All-Knowing, the All-Wise, knew Amatullãh Al-Masrīyyah very well. We ask Allãh to count her and her family members amongst the martyrs. Ãmīn.

"O you who have believed, do not be like those who disbelieved and said about their brothers when they travelled through the land or went out to fight, "If they had been with us, they would not have died or have been killed," so Allãh makes that [misconception] a regret within their hearts. And it is Allãh who gives life and causes death, and Allãh is Seeing of what you do. And if you are killed in the cause of Allãh or die – then forgiveness from Allãh and mercy are better than whatever they accumulate [in this world]." ***(Ãlī Imrãn:156-157)***